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(The usage here is very similar to that in Aen. 1.234-237, above).

Sallust Cat. 53.6 Sed memoria mea ingenti virtute, divorsis moribus fuere viri duo, M. Cato et C. Caesar. Quos quoniam res obtulerat, silentio praeterire non *fuit* consilium, quin utriusque naturam et mores, quantum ingenio possum, *aperirem* (*fuit* is an epistolary perfect, and the action of *aperirem* is a real future both from the standpoint of the writer and from that of the reader).

Horace Sat. 2.6.32-37

At simul atras
ventum est Esquilias, aliena negotia centum
per caput et circa saliant latus. "Ante secundam
Roscius *orabat* sibi *adesses* ad Puteal cras".

"De re communi scribae magna atque nova te
orabant, hodie *meminisses*, Quinte, reverti".

(That the commissions which Horace received are thought of as lying still in the future cannot be doubted, because of the adverbs *cras* and *hodie* respectively; yet because of the epistolary imperfects upon which they depend, they are thrown into the secondary sequence).

These sixteen passages, it may be granted, are not all of the same degree of cogency; yet, by whatever means some are disposed of, there will remain a number which present in a past tense an action which from the standpoint of absolute time is distinctly and definitely future; these are of necessity to be interpreted on the basis of relative time, and controvert Professor Hale's position on the value of the tenses of subordinate subjunctives. Above all, nothing but a slavish application of a principle of sequence of tenses could produce *cras adesses* and *hodie meminisses reverti*.

(To be concluded)

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REVIEWS

Thesaurus Verborum quae in Titulis Ionicis Leguntur cum Herodoteo Sermonem Comparatus. Scripsit Christopherus Favre. Heidelberg: Winter (1914). Pp. 445.

A professor in an obscure Swiss Gymnasium adds one more to the long and rapidly lengthening list of partial Greek lexicons. The Ionic inscriptions have a unique importance, not only because they are more numerous than those in any other dialect except Attic, but also because of the light they throw upon the Ionic literature and upon the sources of the *κοινή*. We have every reason to be grateful for a careful and thorough study of the meaning and the history of all the words occurring in them. The author has avoided etymological questions, "quippe quae haud raro spinosae sint et paene eae, quas ne attingere quidem lubeat", and he has perforce confined his remarks to those meanings of the words which are illustrated by the inscriptions. Within this field his treatment is extraordinarily complete and accurate. Even the supplement to the Ionic inscriptions in the Sammlung der griechischen Dialektinschriften which Hoffmann published in 1914 adds nothing to Favre's material.

Each word and meaning are diligently compared with Herodotus's usage, if the word appears in the historian;

if it does not occur in Herodotus, we are informed of the occurrence of the word elsewhere in the language. In this task the author was assisted by a new and still unpublished Index Herodoteus, by W. Aly. The results of the comparison will be of inestimable value to future editors of Herodotus. One wonders why the same procedure was not followed with such Ionic authors as Hipponax and Herondas, for whom there are convenient indexes. No thoroughgoing treatment of the vocabulary of the Hippocratic writings is at present possible, since there is no satisfactory index. It is to be hoped that this most serious gap in our means for studying Greek lexicography will soon be filled.

Misprints are extraordinarily few for a work of this kind, and the reviewer has found only a half dozen mistakes or omissions. *πάλλης*, "qui pubertati proximus est", occurs not only in lexicographers and grammarians but also in Comutus 38.4 Lang, etc. *ἀναδημιουργέω* occurs in Maximus Confessor 2.665 C. Migne. One misses a reference to the Hippocratic *δέχομαι* contrasting with Herodotus's *δέκομαι*, since both forms occur in the inscriptions. Hoffmann is certainly right in interpreting *εμα* (SGDI. Ion. Nachtrag 57-bis) as equivalent to *εμα*. *σινδονίσκη* is cited from Plutarch, as it is in our dictionaries, but Bernardakis reads *σινδόνι*. For *σπληνίσκος*, s. v. *σπληνίσκον*, read *σπληνίσκον*; cf. Peter on The Greek Diminutive Suffix—*ισκο*—*ισκη*—, 187.

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The Interpreters of Foreign Languages among the Ancients: A Study Based on Greek and Latin Sources. By Henry Snyder Gehman. University of Pennsylvania Dissertation. Lancaster, Pa.: Intelligencer Printing Co. (1914). Pp. 67.

This dissertation is a collection of incidents dealing with interpreters in ancient times as intermediaries, chiefly between Greeks or Romans on the one hand and some other ancient people on the other. The need of interpreters in intercourse between nations is manifest. Signs and gestures sometimes suffice, as in Herodotus's story of the silent traffic between the Carthaginians and the natives on the west coast of Africa; but commerce and other international relations, as a rule, demand the services of a translator, and so the use of interpreters in antiquity must have been general. Men learned foreign languages either by residence abroad or by contact with other nationalities at home. In Egypt interpreters formed a distinct class, one of Herodotus's seven classes. By the order of Alexander the Great thirty thousand chosen Persian youths were taught Greek; his conquest of the East and subsequently the Roman conquest spread a knowledge of the Greek and Latin languages throughout the region. Very often interpreters were slaves of freedmen who translated their mother-tongue into the language of their adopted country; thus many of them came from the lower classes.